[illegible] are [illegible] on the [illegible]. The only weapon in the box [illegible] other [illegible] Scouts have [illegible] from the basic bolt [illegible] a [illegible] [illegible] [illegible] and the remaining [illegible] a small [illegible] gun of the [illegible] [illegible] [illegible]

Sometimes people are made ill by evil spirits, which are sometimes beings and take children or people without any particular reason. They are said to come to a man when he is asleep and give him a dream with which comes fear and a shock. So Sotho people, and among animals, dreams are evil spirits that persecute him. So a dream tries to terrorize it, and a man feels the breath of the beasts that torture. Sotho's brother or other old men, most powerful human-eaters over the beast, saying as he does so: It, as, "It's go" ordering the spirit to leave him, and then he will have a chance of recovery.

When a man is about to die he is allowed to lie undisturbed in the hut until having the evening of the day on which he dies the body is taken out by the door at the back near the other side of the hut and laid on its right side with knees and wrists pulled well up to the chin and head resting over the breast, on the edge of the bone pillow. Here headrest gently stays from the hut. If the deceased did not wear and eat it, nothing is done, the body is just left in one, and the bones are left lying there. (This of course, very seldom happens.) The relatives believe on the day the person dies. Those who were not the body are washed for three days and nights in their body, which their people made heavy wine. The old men of the clan are then called together and some of them go up to the corpse, one of them bringing a great tub of heavy wine. Some people he takes a knife to the mouth and gets it over each of his men to have. His other old men then sit here there with his tub of a sheep or goat skulls. (Sometimes several sheep at once). "To bind men and one with the children" meaning that one can ever live in peace even children, since you are alone. The old men then drink the heavy wine.

Before a body is laid out for the funerals all the ornaments are removed from a man's body by his sons, and from a woman's by her daughters, who then divide them among themselves. Before the ornaments are worn, however, they are laid aside for three months after which some of the old men of the clan come and grease them with sheep's fat, and in preparation for the grinding the children make heavy wine for the old men who, after grinding the ornaments, put some of it over the children and then drink what is left. Very old men and women are buried in narrow holes about 3 feet deep, in which they are laid wearing their clothes. A year after an old man has been buried the children plant a bunch of eucalyptus (Eucalyptus sp.) on the grave and on it grass. Babies are buried in the living-hut if there is one, otherwise they are laid out for the hyaenas like other people. The hut in which a person has died is not demolished, but remains occupied till, on account of several deaths, its abandonment.

The dead person's soul enters the body of a hyaena when the body is eaten, and leaves the hyaena when the animal goes to ground, whereupon it goes under the earth to spirit-land, from which it returns periodically to visit the living.

Closely linked with religion, so closely indeed that sometimes it is hard to say to see where the one ends and the other begins, is magic. By this term I mean the belief that by doing or not doing certain things, man can control

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